WEIL-DE VEIL

A GENEALOGY • 1360-1956

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WEIL-DE VEIL

A GENEALOGY • 1360-1956

[Weil, Weill, Weyl, De Veil, De Veille, De Weille]

Important figures among the descendants of Juda Weil:
Generations of rabbis, teachers, priests,
ministers, writers and a composer

A guide to German, Dutch and English sources,
with special emphasis on their
interrelationship

By ERNEST B. WEILL

SCARSDALE, NEW YORK · 1957

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Introduction

THIS REPORT has a double purpose. It is meant as a short English guide to writings in half a dozen ancient and modern languages by and about members of the Weil family. It is also a synthesis of two books, the *Ahnentafel der Kinder des Nathan Weill in Kippenheim* which Alfred Sonder published privately in 1935 in Germany, and the 160-page volume of *Het Geslacht de Weille* published in 1936 by the brothers G. J. and G. A. de Weille in Holland. The research for both books was done quite independently. Both drew on an earlier work by Dr. Leopold Loewenstein in his publication *Nathanael Weil* published in Germany in 1898. In addition, the de Weille brothers used Wilfred S. Samuel's most interesting treatise on "Charles-Marie de Veil" which appeared in the *Baptist Quarterly* of 1930.

Sonder's book shows the unbroken line of his Jewish ancestors going back to 1360 with Juda of Weil der Stadt as the known founder of the Weil family. The ancestry of the de Weilles in Holland also went back to Juda. However, in 1654 the conversion of three Weil brothers originated the Christian branches.

Also incorporated in this publication are the results of more recent research made by this writer about the Weil family in Europe and America.

Apart from old patrician, titled, and royal houses, there are not many, and probably only a few Jewish families who can trace their ancestry back for almost six hundred years. In the middle of the fourteenth century the great plague, the "black death," had devas-

tated much of Europe and is estimated to have killed between one fourth and three quarters of the population. Three hundred years later, the Thirty Years War (1618-1648) again brought to Central Europe a tremendous decrease in population, together with the devastation of the fields, destruction of towns and villages, and the ruin of commerce.

The reason the Weil family could be traced for six hundred years into the past is explained by the fact that many of its members were scholars who had handed down in writing and print, from generation to generation, in books and on gravestones, the information about their origins, origins which may have gone back to Spain.[1]

The changes and differences in the spelling of the family name are of no importance. They were, in many cases, simply the result of the whim or ignorance of some town or village registrar. As one of the oldest traceable Jewish families in Germany, the Weils and Weills formed a part of the Jewish population which had already lived in that country for many centuries when Adolf Hitler, an Austrian immigrant, persecuted and destroyed them as foreigners.

We find the earliest records of the family in what is now Southern Germany, first in that part which was then called "Schwaben," later in Baden and the Black Forest, Alsace, Lorraine, Prague,

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1. Fredericus Ragstat de Weille talks about his genealogy in his book *Noachs Profetie* (Amsterdam 1685). He thinks that his ancestors were Spanish Jews of the tribe of Juda who survived and fled Spain during the persecutions before the end of the fourteenth century. Dr. W. T. Whitley, the late president of the Baptist Historical Society in London, notes in one of his addendas to his and Wilfred S. Samuel's publications on Charles-Marie de Veil that "Jehuda Weil, born about 1370 in Spain who fled Spain at the pogrom of 1391, took the name of Valls near Tarragona," and that he was the father of rabbi Jacob Weil. (Published in the *Baptist Quarterly*, October 1937).

Austria, Poland and Switzerland. In the seventeenth century Weils were recorded in Stuehlingen in the Oberland of Baden. From there, early in the eighteenth century, members of the family moved to Kippenheim in Baden, others to Karlsruhe, the capital of Baden. Of course, not all persons by the name of Weil, whatever the spelling, are descendants of the fifteenth century Rabbi Jacob Weil. The name Weil and Weiler, which in German means hamlet, was used in those days by several villages East and West of the upper Rhine River. Quite a number of persons, not related to one another, on leaving these towns, would have chosen the name Weil or Weiler as a family name to be added to the first name which had been sufficient identification in their old home towns.

By now, in the twentieth century, there are surely thousands of living descendants of Juda Weil. Most of them are unable to trace their ancestry far enough to link up with this tree. The name of the family, as far as research could establish, is at present to be found mainly in Western Europe and the United States of America, with a few dozen families in both South America and Australia and some in Israel and South Africa. In the United States the telephone directories list the name Weil and Weill well above 1200 times.[2] In South America, the Buenos Aires directory has some forty listings and Rio de Janeiro ten. In Europe, London registers the name only about fifty times, while the six biggest towns in Switzerland total together

2. New York City and suburbs about five hundred, Chicago and vicinity about two hundred, California about one hundred, seventy-five for New Orleans, sixty for St. Louis, about forty each for Philadelphia, Cincinnati, Cleveland and Pittsburgh, and between five and thirty for each of ten to twenty other towns (*e.g.* thirty in Detroit, about twenty-five each in Washington, D.C., Baltimore and Milwaukee, twenty in Dallas, Texas; some fifteen each in Montgomery, Alabama; in Atlanta, Georgia; in Denver, Colorado, and in Indianapolis, Indiana.)

some one hundred twenty Weil[l]s and the city of Paris about three hundred. Belgium and Holland (De Weille's) have not so many, the three Scandinavian countries in the North and Italy in the South of Europe have only a few. There were, of course, a large number of Weil[l]s living in Germany before Hitler and the second world war. These shared the fate of the other German Jews, some escaped, others were destroyed. In 1953 only fifty Weils could be found distributed among the big cities of Berlin, Hamburg, Cologne, Frankfurt-on-Main and Munich, and seventeen in Vienna, Austria.[3]

Those Weil[l]s who can trace their family back to the eighteenth century might well be able to find a connection in one or another of the sources to be mentioned herein and might find characteristic family resemblances in some of the old portraits.

The books listed under "Sources" at the end of this publication register several hundred members of the family and contain chronological tables, portraits and facsimiles, recording the family history from Juda Weil in the year 1360 down to the composer Kurt Weill, as well as the authors and printers of the 1936 De Weille genealogy in Holland and the publisher of the *Ahnentafel*, Alfred Sonder. It is not the purpose of this report to duplicate the scholarly and detailed work in these volumes, but rather to show, in English and with a condensed genealogical table, some of its special aspects and their interrelationship. The new chart attached hereto correlates the more

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3. The above figures were established from American and foreign telephone directories (available at the Public Library and at Foreign Consulates in New York) listing the family name and therefore do not include additional members of households, or married Weil[l] daughters, or persons who live at addresses where they have no telephone subscriptions under their own names.

important ancestors of the various sources into one table of parallel generations, omitting, for the sake of brevity, brothers, sisters and wives.

The Jewish Root and Trunk of the Tree. Anno 1360

THE FIRST known Weil of this tree was named simply *Juda*. He was a Jew born in 1360 who lived in the hamlet "Weil der Stadt," not far from Stuttgart. His son *Jacob Weil*,[4] born about 1390, named himself after this little town. A former pupil of rabbi Jacob Moeln (1365-1427) of Mainz, Jacob was ordained in Nuernberg in 1427. He was first a rabbi there and later in Augsburg, Bamberg and Erfurt. Though the exact date of his death is not known, it was concluded that he had died before 1456. Jacob Weil's wife counted among her ancestors the illustrious Talmudist Rabbi Meir (Maharam) of Rothenburg (1215-1293). Jacob Weil's book *Ohel Jisrael* (The Tent of Israel) was first printed in Venice in 1523. It has two parts: *She Elot u Teschubot* (Questions and Answers — Responsa) and the important appendix, entitled *Shehitot u Bedikot* (Jewish rules for the slaughtering and inspection of animals). These rules have been regarded as authoritative by later rabbis. They were reprinted as well as translated from the Hebrew in many European countries from the sixteenth to the nineteenth century. The book has run through seventy-one editions and the rules stipulated by

4. See libraries A, B, D, F, G and H (for key to libraries consult page 23) as well as British Museum, London and Jewish Central Library, London. See also various Jewish Encyclopedias.

Jacob Weil in this work have been the subject of various commentaries and additions.[5] The Hebrew Union College Library in Cincinnati, for example, has 49 different editions.

Jacob Weil's son became the rabbi *Maharam Weil* in Ulm and Maharam's son, again named *Jacob (Jequil) Weil*, was rabbi in Donauwoerth and later in Landau.This trio of grandfather–father–son–rabbis forms the common trunk of this Weil–de Veil genealogical tree.

The Later Christian Branches. Anno 1654

One chain of father–son rabbis continued uninterrupted through three more generations, six in all, only to be broken by all three sons of rabbi *David Vail of Weil* in Metz. Rabbi David's father was rabbi *Feibusch Levy*[6] and his grandfather was rabbi *Mosche Ascher-ha-Levy of Landau.* Rabbi David's three sons, well educated in the study of the Talmud, were converted to Christianity. Upon their conversion, they were known as Charles-Marie de Veil (1630-1881),[7] Ludovicus Compiègne de Veil (born 1637)[8] and Fredericus Ragstat de Weille (1646-1729).[9] They are the founders of the Christian branches of this family tree.

5. *The Jewish Encyclopedia*, Funk & Wagnalls, New York 1903.
6. He died in 1639 in Metz.
7. For his writings see libraries A, B, C, G, I.
8. See libraries A, B, E, G, British Museum and Jewish Central Library, London.
9. See libraries A, B, C, D, I.

Charles-Marie de Veil, the oldest brother, was baptized in the cathedral in Metz in the year 1654 at the age of 24. His conversion was sponsored by the Governor of Metz, the Marchal Charles Schonberg and the Governor's wife Marie. Charles-Marie adopted the first names of his two sponsors. The baptism was performed by Bishop Bossuet whose sermons and influence had won over the Jewish student for the Roman Catholic church. At the time, the Jews in Metz were forced by law to attend the weekly sermons in the cathedral and in the church of St. Paul. As a brilliant young archdeacon, Jacques-Bénigne Bossuet had come to the cathedral in 1652 and used his eloquent sermons to influence the Jews. The appointment in Metz was one of Bossuet's first; he was, at the time of Charles-Marie's conversion, only three years older than the twenty-four-year-old Charles-Marie himself. Only in his sermons was there any hint of the prominence Bossuet was to attain as an orator and theologian.

Wilfred S. Samuel attributes Charles-Marie's conversion less to the eloquence of Bossuet than to the rather cold-blooded realism of Charles-Marie. As a Jew, says Samuel, an intelligent ambitious young man had few alternatives. He could earn a living as a dealer in second-hand furniture and selling remounts to officers, or he could follow in the footsteps of his ancestors, and win respect as a rabbi. It is unfortunate that Charles-Marie never wrote an apologia, and that the governing motives for his conversion must remain a matter of conjecture. Contemporary French poems — rhymed newsletters — reprinted in the de Veil sources describe the baptism of both Charles-Marie and his brother in a humoristic vein.[10]

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10. Here are a few lines from the introduction to one of these poems: (printed fully in the

After years of study, in various monasteries as a friar, a canon of St. Augustine and a prior of St. Geneviève, Charles-Marie gained considerable reputation as a Doctor of Divinity. Among his writings we find a commentary on Matthew and Mark based on Greek and Hebrew sources. In 1677, thirteen years after he had embraced Catholicism, he became a Protestant and thus broke with Bossuet. During the Huguenot persecution he was forced to flee France and went first to Holland, and from there, some time later, to England, where he became an Anglican clergyman. After still another change of denomination he died a Baptist minister in London in the year 1681. He had married that same year.[11]

Ludovicus Compiègne de Veil, born Daniel Weil, was baptized one year after Charles-Marie, in 1655 in Compiègne. His godfather and godmother for the baptism were King Louis XIV of France, and the king's mother, Anne of Austria. The name Ludovicus Compiègne is a combination of his sponsor's name and the place he was baptized. Starting as a librarian and professor at the Sorbonne in

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publications by Samuel and the DeWeilles)

"Le mardi de l'autre semaine,
Un homme de Metz en Lorraine,
De la nation d'Israel,
Nommé Jacob ou Raphael . . .
Se soumetant à l'Evangile,
De la synagogue fit gile,
La foi catholique embrassa,
Et la chose ainsi se passa: . . . ."

The reporter then narrates how in a solemn procession the assembled clergy led the candidate through the church to the governor who held him while he was

"anointed, sprinkled, baptized —
and, in short, de-judaized."

Paris, he later became a professor of Oriental Languages at the University of Heidelberg where he was chiefly known as a great linguist and translator. His Latin versions of writings of Moses Maimonides were published. Later, Ludovicus too became a Protestant and went to live in England.[11]

The youngest brother, Jacob Weil, called himself *Friedrich Ragstat de Weille* after the town Rastatt in Germany. Prior to his conversion he was a rabbi in Cleve. In 1670 he was baptized. Later he became a Protestant minister in Holland. His writings on the issues between the churches were published in Latin, Dutch and German.[11]

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11. The following are the titles of some of the main publications by the three brothers:

By Charles-Marie de Veil:

1674. *Commentarius in Evangelium secundum Mathaeum et Marcum.*
1676. *Commentarius in Joel prophetam.*
1679. *Explicatio literalis Cantici Canticorum*
1680. *Explicatio literalis duodecim prophetarum minorum.*
1685. *A literal explanation of the acts of the Holy Apostles.*

By Ludovicus Compiegne de Veil:

1667, 1669, 1673, 1678, 1683 and 1696:
Rabbi Moses Maimonidae. Ex opere . . . .
1671. *Oratio inauguralis de origine et praestantia linguae hebraicae habita.*
1690. *Catechismus Judaeorum — Abraham Jaghel* Translated from Hebrew into Latin by Lud. Compiègne ne Veil).

By Fredericus Ragstat de Weille:

1671. *Theatrum Lucidum exhibens verum Messiam, Dominum Nostrum Jesum Christum honorem defendens contra accusationes Judaeorum.*
1673. *Gedoopten en Besneden Christen.*
1682. *De Heerlijkheidt Jesu Christi, Gods beloofden Messiae.*
1682. *Jesus de Waare God.*
1685. *Noach's Prophetie.*
1698. *Wangestalte des hedendaegsche superstitieuse Jodendoms.*
1702. *Die Herrlichkeit Jesu Christi.*

Today, three hundred years later, the works of these brothers can still be consulted in dozens of libraries all over the world. It is remarkable that these born Jews, descendants of rabbis, not only converted to Christianity, but became all three, noted Christian theologians.

A son of Ludovicus Compiègne de Veil of London was a colonel, later a judge and in 1744 was knighted *Sir Thomas de Veil* (1684-1746).[12] The great artist Hogarth depicted him as the drunken man in his "Night." Sir Thomas was married four times and had twenty-five children. One of his sons, the reverend *Dr. Hans de Veil* (1704-1741),[13] a graduate of Emanuel College in Cambridge, became a vicar in Essex. Books by and about Sir Thomas — he wrote a book on *The Practise of a Justice of Peace* — are to be found in various libraries. Hans de Veil published two books: in 1725 an *Essay on the Horizontal Moon* and in 1736 a translation from the French, *The Amusements of Spaa*. Hans's son, *John de Veil* became army chaplain in India and Vicar of Aldenham (1794-1804).[14]

Among the descendants of Friedrich Ragstat de Weille are the brothers *G. J.* and *G. A. de Weille* (born 1895 and 1901), authors and printers of *Het Geslacht de Weille*, published in Weesp, Holland, in 1936.

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12. See libraries I and British Museum, London.

13. See libraries A, G, I and British Museum, London.

14. See British Museum, London. For further details on the de Veil family in England see also the article by Dorothy Wyndham in *The Genealogist's Magazine*, official organ of the Society of Genealogy, London, Vol. 9, No. 9, September 1943 (New York Public Library).

The Later Jewish Branches. After 1500

LET US go back and look again at the dominant element of this family, the persistently Jewish branches. Juda's son, Jacob, was the founder of three father–son rabbinical chains known to us, sometimes flanked horizontally by more rabbis in families where more than one son followed his father's vocation.

Rabbi Jacob (Jequil) of Donauwoerth and Landau, the son of Maharam and grandson of Jacob, had a son, *Jona*, who became rabbi in Burgau (about 1525). Jona's son, rabbi *Jacob*, also lived in Burgau and his son, rabbi *Samuel Uri Schraga Weil*, stayed in Burgau. Samuel's son, *Marum (Marx) Weyl*, was a rabbi in Stuehlingen until 1659, and Marum's son, rabbi *Naftali Hirsch Weyl*, died in Stuehlingen about 1692. Two of Naftali's sons became rabbis: *Elieser (Lazarus) Weyl*, born 1680 in Stuehlingen died about 1750 in Kippenheim, and Naftali's younger son, Nathanael Weil (1687-1769)[15] was elected to the high office of "Oberlandrabbiner" in Karlsruhe, the capital of Baden. As he had been highly respected among Christians as well as Jews, the Markgraf of Baden-Baden ordered a commando of cavalry and infantry to escort his funeral procession from Ratstatt to Karlsruhe.

Nathanael Weil is the author of several works, known to scholars to this day: *Korban Nethan'el*,[16] (published in Karlsruhe in 1755), *Netif Chaim*[17] (published in Fuerth in 1779) and *Thorath Nathanael*[18] (published in Fuerth in 1795). *Korban Nathanael*, mean-

15. See libraries B, D, E, H and Jewish Central Library, London.

16. See libraries B, E, H. 17. See libraries E, H. 18. See library H.

ing "The Offering of Nathanael" is a talmudic work, a super-commentary on Asher ben Jechiel's compendium on the Talmud. In the past, educated people, Jewish scholars in particular, considered a person's ancestry and background (called their "Jichus") as very important. Nathanael Weil, in the introduction to his work, passed on to future generations proof of his descent from rabbi Jacob Weil of the fifteenth century. It was based on reliable documents and annotations in books which linked him with Jacob and were handed down by the seven generations of rabbis whom he quotes. A mention of his descent also appears on his gravestone. Probably due to lack of money to pay a printer, three of Nathanael Weil's works were still in manuscript form when he died in 1769. These were printed posthumously by one of his sons, *Simon Hirsch Weil*, a scholar and writer in his own right. Nathanael's book *Netif Chaim* (The Pathway of Life) offers annotations and supplements to the code of the Law, *The Prepared Table*. They are critical studies to the ritual code *Orach Chaim*. This publication was followed by two more books, under the collective title *Thorath Nathanael*. The first is a collection of comments on the law which rabbi Nathanael had given to his contemporaries during his lifetime; the second deals with the Pentateuch, the five books of Moses.

One of Nathanael's sons, *Thia Weil*, (1721-1805), succeeded him in the high office of chief rabbi in Karlsruhe. Thia's son, rabbi *Abraham Weil*, born in 1754 in Prague, was rabbi in Muehringen in the Black Forest. Later, until his death in 1831, he was "Provinzialrabbiner" in Sulzburg, Baden. *Jacob Weill*,[19] one of Abraham's

19. See library F.

sons, was a scholar and author of *Thorath Shabbat*, published in Karlsruhe in 1839. This book is a collection of laws and rules for the sanctification of the Sabbath, its customs and ceremonies. The text is in Hebrew, with facing pages in German. The German, however, is also printed in Hebrew characters. Jacob Weill, just as his great-grandfather Nathanael had done, refers in the introduction of his book to his ancestors, calling himself the "grandson of Thia of the tenth generation after the *gaon* Jacob Weil." Jacob Weill died in Karlsruhe in 1851. His brother, *Hirsch Weil*, lived in Sulzburg from 1780-1856 and had a son, again named *Nathanael Weil* (1818-1892) who was entrusted with the office of "Stiftsrabbiner" in Karlsruhe, where he had the reputation of a teacher of high learning.

The line branching off from the rabbi Elieser (Lazarus) Weyl, (d. Kippenheim 1750) the ninth rabbi generation, leads four generations later to *Carl Weill*, born in Kippenheim 1818 who died in Karlsruhe in 1894. He was the author and publisher of a Hebrew language grammar, dictionary and textbook, published in Karlsruhe in 1879.[20]

Another branch down from rabbi Elieser (Lazarus) Weyl leads six generations later to the composer *Kurt Weill*. Probably best known internationally for his *Drei Groschen Oper* (Three Penny Opera), Kurt Weill was born in 1900 in Dessau, Germany, the youngest son of cantor Albert Weill. Early successes include his first opera *The Protagonist* (1926), followed by *The Czar Photographs Himself*, *The Three Penny Opera* (1928) and *Mahogany* (1930). In 1933, shortly

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20. The author of this present report — born in 1890, in Zurich, Switzerland, a son of Abraham Weill — is one of Carl Weill's thirty-eight grandchildren.

after Hitler had come to power, his work *The Silver Lake* had its first performance. The next day all works by Kurt Weill were banned forever from Germany "by order of the chancellor." When in 1935 Max Reinhardt asked him to write the music for Franz Werfel's biblical saga *The Eternal Road,* Kurt Weill came to America and in due time became a citizen of the United States. To his previous compositions of opera, pantomime and ballet he added Broadway musicals, popular songs, music for motion pictures, as well as his Symphony No. 1. One success on Broadway followed another: *Johnny Johnson* in 1936, *Knickerbocker Holiday* in 1938, *Lady in the Dark* in 1941. Next came *One Touch of Venus* which combined opera, ballet and spoken dialogue. His *Street Scene* in 1947 which he called "a real opera for Broadway" was followed a year later by *Down in the Valley*, a short folk opera, performed by many colleges and professional groups. In 1948-1949 he gave Broadway *Love Life* and *Lost in the Stars*. At the time of his death in 1950 in New York, he was working on a score for a musical version of Mark Twain's *Huckleberry Finn.* Kurt Weill's importance for the world of music is further substantiated by the fact that in the Music Division of the New York Public Library we find under his name dozens of entries in the general index and dozens more in the biographical file.*

Alfred Sonder, now of New York, a first cousin of Kurt Weill, was born in 1895 in Kippenheim and is the publisher of one of our sources,

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* There we also find reference to another highly gifted and promising musician of the same generation, *Rudi Weill*, born 1891 in Karlsruhe, a grandson of Carl Weill (G.14b). At the age of 23 he became conductor at the opera house in Breslau, but only a few years later he met his death as an officer in the first world war. More musical talent is found in the fifteenth and sixteenth generation of the Dutch family branch, composer and conductor *Sijmen de Weille* and his son *Bernardus Adrianus Sijmen de Weille.*

the *Ahnentafel der Kinder des Nathan Weill in Kippenheim*, 1935.

Another Weill descendant of the same generation is Mrs. *Selma Stern-Taeubler*, archivist of the American Jewish Archives in Cincinnati, a historian and author of the novel *The Spirit Returneth*, translated from the German by Ludwig Lewisohn and published in Philadelphia in 1946. In this book she deals with fictitious forbears of the original Juda in Weil der Stadt in a historical narrative of the tragic fate and heroism of the Jewish people in the fourteenth century when almost all the Jewish communities along the Rhine River were destroyed. She describes that same barbarism which was brought back to Germany six hundred years later by Hitler.

Another descendant of the Kippenheim branch of the Weill family, also a great-grandson of Loew Weill, is rabbi *Hugo Hahn*, born 1893 in Altdorf, Germany. After leading the Jewish community in Essen, he left Germany under Hitler and founded a big Jewish congregation in New York, thus creating a new spiritual center for Jews who had fled Germany before and after the outbreak of the second world war.

Going back to rabbi Jona Weil (fifth generation in our chart), we find that his second son, rabbi *Efraim Naftali Hirsch Weil* of Ladimir, had a son, *Jacob Weil* and a grandson, *Herschel Weil*, both rabbis in Lublin. Herschel's son was rabbi *Saul Weil* in Cracow. The next two generations were then again rabbis in the West of Europe: Saul's son, rabbi *Loeb Weil*, came to Amsterdam and had two sons: rabbi *Saul Weil* in Amsterdam and rabbi *Hirsch Weil* in Berlin. With these last two, probably sometime near the year 1800, ends our knowledge of this rabbinical chain of ten generations.

The card indices in the big libraries of our day show under the

letter "W" a good number of Weil and Weill authors in the nineteenth and twentieth centuries, at least some of whom are descendants of Juda of Weil.[21] How many Weil descendants of merit, children and grandchildren of women whose maiden name was Weil[l] might be hidden under other letters of the alphabet, we do not know. For example *Marcel Proust's* mother was a *Jeanne Weil* whose family originated in Alsace.

Libraries

BESIDES MANY libraries in Europe where books mentioned in this report can be found, a good number of them are in libraries in the United States. Of these the limited number investigated are re-

21. Ten biographies of outstanding Weils and Weills are to be found in the *Biographical Encyclopaedia of American Jews* (by L. M. Glassman, New York 1935) and twelve biographies in the *Universal Jewish Encyclopedia* (by Isaac Landman, New York 1943). The *Jewish Encyclopedia* by Funk & Wagnalls (New York 1903) reports on thirteen Weil–Weills, four of them mentioned in the present report. The German language encyclopedia *Grosse Juedische National Biographie* (by Sal. Wininger, 1925-1936) reports under the letter W as follows: "Weil, eine weitverbreitete Gelehrtenfamilie, deren Ursprung zu Weil am Neckar in Wuerttemberg zu suchen ist. Dort fand im Jahre 1349 eine Judenverfolgung statt, und deutsche Juden tragen seither den Namen des Ortes. Zu besonderem Ansehen gelangten . . ." (Translation: "Weil, a widely spread family of scholars, originating from Weil on the Neckar River in Wuerttemberg, Germany. There, in 1349, a persecution of the Jews took place, and since that time German Jews originating from Weil have born the name of this place. The following have achieved special fame: . . . .") This encyclopedia then gives the biographies of some thirty persons (twenty spelled Weil, ten spelled Weill) and some more in a supplement, who were outstanding in medicine and law, writers, professors, orientalists and talmudists, among them the following nine persons linked in this report: Jacob ben Jehuda Weil and Jacob ben Abraham Weil, Karl-Maria and his brother Ludwig Compiègne de Weil, Nathanael Weil and his three sons Abraham, Simeon Hirsch and Thia Weil, and the composer Kurt Weill. How many of the remaining persons, if any, are direct descendants of Juda Weil of Weil, is not evident from these biographies for lack of genealogical data.

ferred to under the key letters shown on top of the table on page 24.[22] This table shows also in which of the surveyed libraries books about and by members of the Weil-de Veil family may be consulted. The figures in the table indicate the number of books by each author available at each library at the time of this publication.[23]

Genealogical Sources about and Works by Weil-De Veil Ancestors in Some American Libaries[24]

Footnotes on previous pages, and the table on the next page, give library sources in the following key-letters, to be read as follows:

A. New York Public Library, New York
B. Columbia University Library, New York
C. Union Theological Seminary Library, New York
D. Jewish Theological Seminary Library, New York
E. New York University Library, New York
F. Jewish Institute of Religion Library, New York
G. Library of Congress, Washington
H. Hebrew Union College, Cincinnati
I. Harvard University Libraries, Cambridge, Mass.

22. When looking up the card indices of these and other libraries it is advisable to check under the following names: De Veil, Deveil, De Weille, Du Veil, Veil, De Veille, Von Weille, Weil, Weill, Weilo, Weyl. Also: Loewenstein, Dr. Leopold; Samuel, Wilfred S.; Sonder, Alfred.

23. Lists of a number of European libraries where books mentioned in this publication may be found, are given both by Wilfred S. Samuel and the De Weilles in their respective books.

24. Some more examples of libraries mentioned by the National Union Catalog at the Library of Congress in Washington, D.C., where one or the other of the above authors may

A CHART OF LIBRARY SOURCES[24]

Key-letters referred to in footnotes	A	B	C	D	†	E	F	G	H	I
SOURCES BY:										
Dr. Leop. Loewenstein, 1898 *Nathanael Weil*	x	1		1	2				1	
Samuel, Wilfred S., 1930 *Charles-Marie de Veil*	1				x				x	
Sonder, Alfred, 1935 *Ahnentafel Nathan Weill*	1				x					
De Weille, G. J. & G. A., 1936 *Geslacht de Weille*	x			1	1				1	
WORKS BY:										
Weil, Jacob (G. 2) b. 1390	1	3		1	4		2	1	49	
De Veil, Charles-Marie (G. 8b) 1630-1685	5	3	4		7			1		4
De Veil, Ludovicus Compiègne (G. 8c) 1637	3	3			3	1	1	3		
De Weille, Fred. Ragstatt (G. 8d) 1646-1729	1	1	1	1	3				2	1
De Veil, Sir Thomas (G. 9b) 1684-1746										4
Weil, Nathanael (G. 10a) 1687-1769	x	1			1	2			4	
De Veil, Hans (G. 10c) 1704-1741								1		1
Weill, Jacob (G. 13a) d. 1851	x	1			1					

† Total of books in Columbia University libraries: B, C and D.
x. The author will try to procure a copy of this book for this library.

be consulted include the university libraries at Yale, Brown, Michigan, Rochester, Illinois, as well as the Boston Public Library and Boston Athenaeum, the libraries of Philadelphia and Miami. In London, most of the above works can be consulted in the Library of the British Museum and in the Jewish Central Library. In Rome, in the Bibliotheca Vaticana.

Geography

A MAP,[25] printed in Paris in 1702, giving in detail a part of the upper Rhine River area north of Switzerland and through Strasbourg, Alsace, shows near the east bank of the Rhine, about twenty miles, i.e. thirty-two kilometers upriver south of Strasbourg and just about twelve miles south-southwest from Kippenheim, a place called WEILL and situated on a plateau indicated as PLEINE DE WEILL. Today this place, only a few miles west of Kenzingen, is called "Wyhl," according to information from the present mayor of Kenzingen.

Epilogue

THE AUTHOR of this publication will donate a number of copies to various libraries in the United States, Europe and Israel. Readers with a special interest in one or the other aspect of this publication will find it worth their effort to look in the libraries available to them for the much more detailed and scholarly material referred to in these pages. The author hopes that the few copies of sources and publications about and by members of the Weil-de Veil family which are now privately owned will eventually find their way into such libraries. It is interesting to note that many libraries upon request supply photostats of sections of books otherwise difficult to obtain.

25. Reproduced at the back of this book.

Sources

THE FOLLOWING publications deal in detail with the genealogy of the Weil-de Veil family and many of its branches. They also refer to numerous other sources.

I. LOEWENSTEIN, DR. LEOPOLD: "Nathanael Weil" in *Beitraege zur Geschichte der Juden in Deutschland* (Contributions to the history of the Jews in Germany), published Frankfurt a/M 1898 (85 pages, German language).[26]

II. SAMUEL, WILFRED S.: "Charles-Marie de Veil," published in *The Baptist Quarterly of the Baptist Historical Society*, London 1930 (40 pages).[27]

III. SONDER, ALFRED: *Ahnentafel der Kinder des Nathan Weill in Kippenheim* (Chart of the ancestors of the children of Nathan Weill in Kippenheim), compiled by Berthold Rosenthal and published by Alfred Sonder in Mannheim 1935 (50 pages, German language).[28]

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26. See libraries A, B, D, H and British Museum, London.

27. See libraries A and British Museum, London. The late editor of the *Baptist Quarterly*, Dr. W. T. Whitley, published a reprint of this "Charles-Marie de Veil" under his and Wilfred S. Samuel's name, which contains additional material. Though even the original article on Charles-Marie de Veil was the combined work of these two authors, only the somewhat extended reprint appeared as the work of both men. Wilfred S. Samuel is chairman of the Committee of the Jewish Museum and Jewish Central Library in London, England. Three additional pages on Charles-Marie de Veil by W. T. Whitley were published in the *Baptist Quarterly* in October 1937. He reports on the Dutch de Weille brothers' publication of 1936, corrects a few previous errors and tells of some later researches by W. S. Samuel.

28. See library A.

IV. Weille, G. J. and G. A. de Weille: *Het Geslacht de Weille* (*Weil*, *Weill*, *de Veille*, *de Veil*) (The Family de Weille) published Drukkerij G. A. de Weille in Weesp, Holland 1936[29] (160 pages, Dutch language, a large part of its contents is based on the above English language publication by Samuel in 1930).

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29. See libraries A, D, H.

The illustrations are reproduced here through the courtesy of Mrs. Lotte Lenya (Mrs. Kurt Weill), Messrs. Wilfred S. Samuel, Alfred Sonder and G. A. de Weille

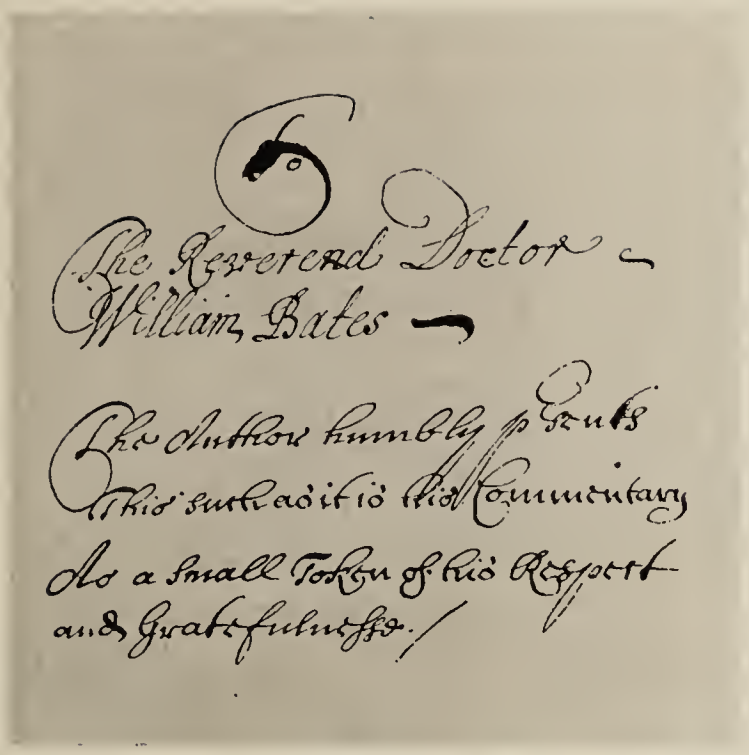
The map of 1702 is reproduced through the courtesy of Peggy Weill Sonder

ILLUSTRATIONS

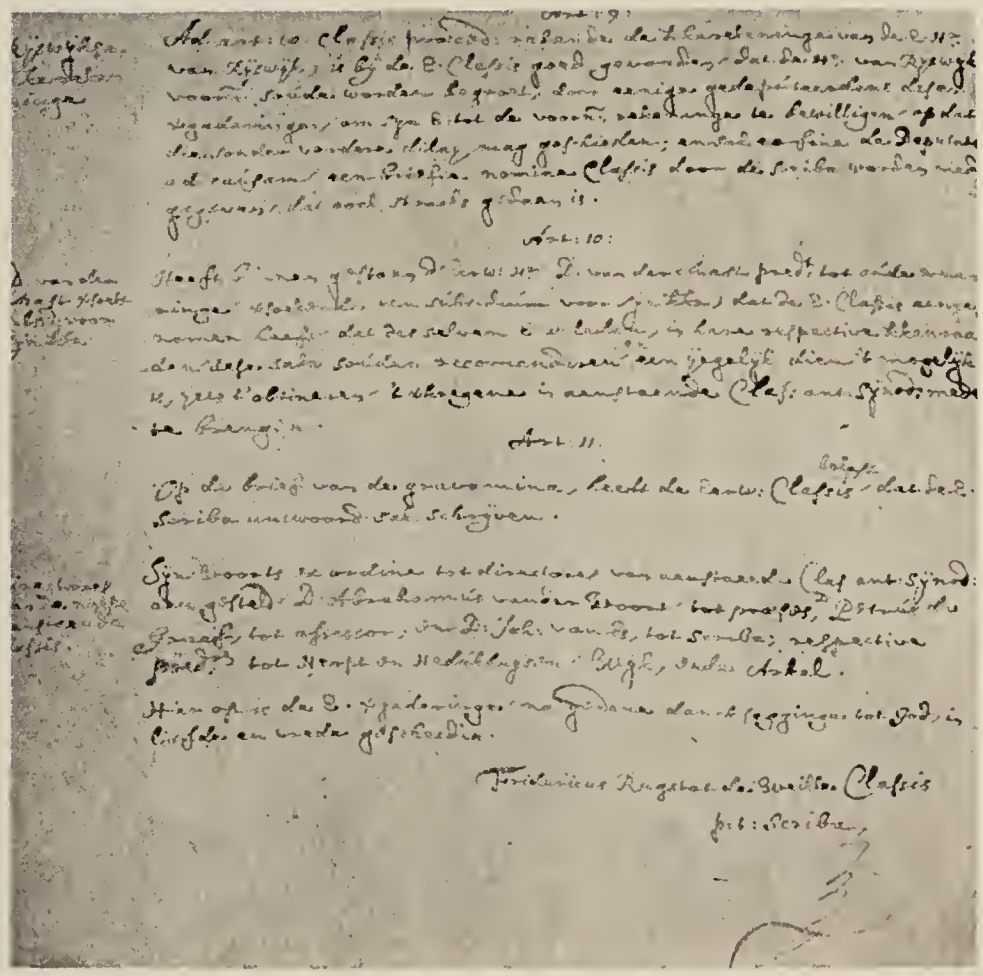
Weil der Stadt — The Moat

Fredericus Ragstatt de Weille
1646-1729 (G 8 d)

Fredericus Ragstatt de Weille



Handwriting of Charles-Marie de Veil
1630-1685 (G 8 b)



Handwriting of
Fredericus Ragstatt de Weille
1646-1729 (G 8.d)

Sir Thomas de Veil, Knight
1684-1746 (G 9 b)

Sir Thomas De Veil Knight

One of his Majesties Justices of the Peace for the Counties of Middx Essex Surry & Hertfordshire the City & Liberty of Westmr the Tower of London & the Liberties thereof.

Reverend Hans de Veil
1704-1741 (G 10 c)

A curious and interesting drawing by Laroon of a French Gentleman brought before the Justice at Bow Street, 1740. The Justice at Bow Street from 1739 to 1746 was Sir Thomas de Veil. (Original in possession of His Majesty the King of England.)

2038373

COMMENTARIUS

IN SANCTUM

JESU CHRISTI

EVANGELIUM

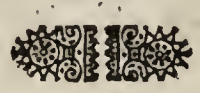
SECUNDUM

MATTHÆVM ET MARCVM

EX IPSIS SCRIPTVRARVM FONTIBVS, SS. Patrum oraculis, Hebræorum ritibus, & idiomatibus, aliorúmque doctissimorum Scriptorum tum veterum, tum recentiorum observationibus erutus,

Operâ ac studio

R. PATRIS CAROLI MARIÆ DE VEIL, Presbyteri Canonici Regularis Congregationis Gallicanæ, in Regia Academia Andegavensi Doctoris Theologi.



ANDEGAVI,
Apud PETRUM AVRIL, Regis & Illustrissimi Episcopi Andegavensis Typographum:
Et apud OLIVARIUM AVRIL, Academiæ Typographum.

M. DC. LXXIV.

Cum Privilegio Regis & Approbationibus.

One of Charles-Marie de Veil's works published 1674

R. Mosis Majemonidæ

DE

SACRIFICIIS

LIBER.

Accesserunt

ABARBANELIS EXORDIUM,

SEU

Procemium commentariorum in *Leviticum:*

ET

MAJEMONIDÆ TRACTATUS

DE

CONSECRATIONE CALENDARUM,

ET

De Ratione Intercalandi.

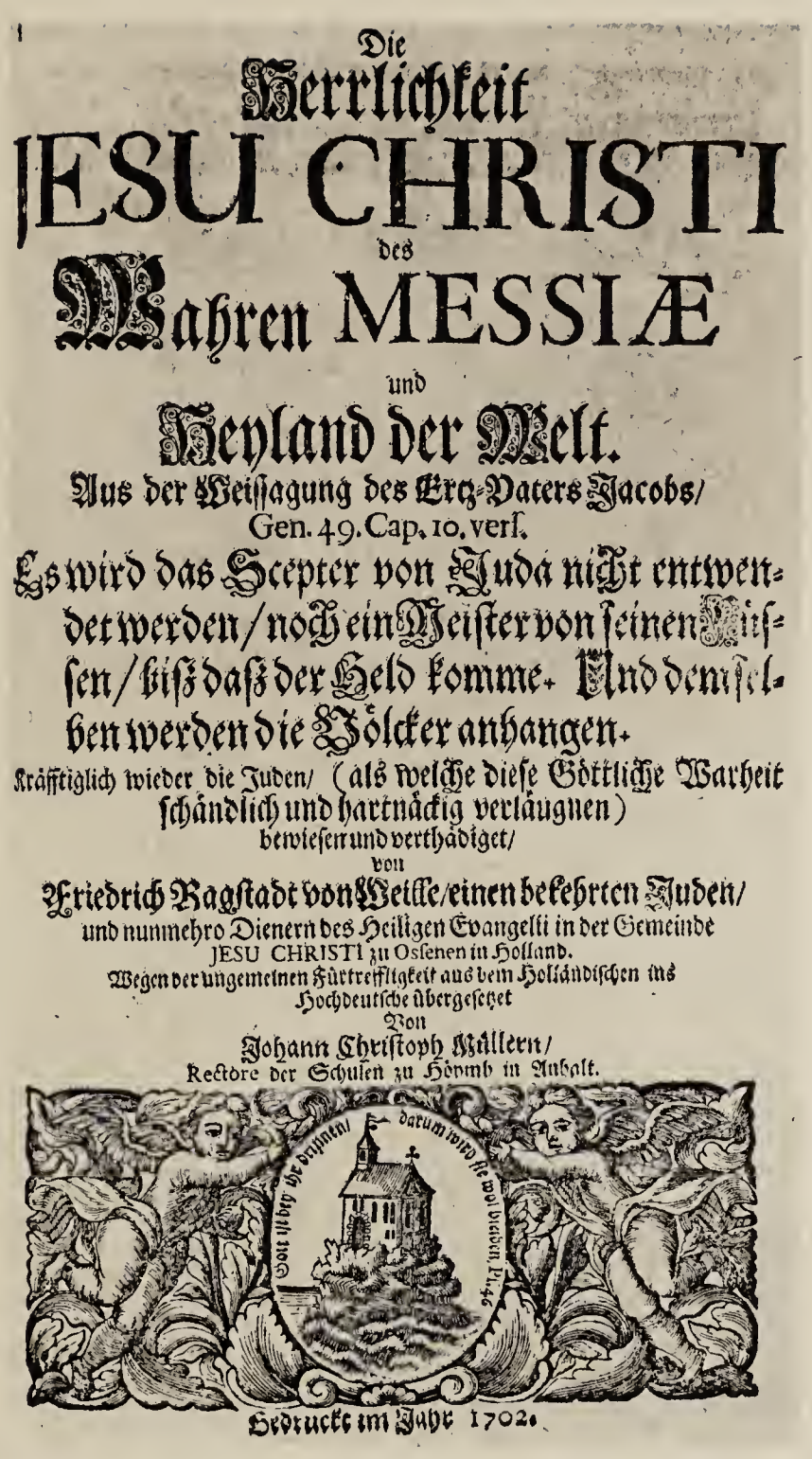
Quæ ex Hebræo convertit in sermonem Latinum, & Notis illustravit

Ludovicus de Compiegne de Veil, A. M.

LONDINI,

Typis *Milonis Flesher,* sumtibus Auctoris: prostat apud *Mosem Pitt*, ad insigne Angeli in cœmiterio Divi *Pauli*, & apud *Brabazonum Aylmer*, ad insigne trium Columbarum, via vulgo Cornhill dictâ, MDCLXXXIII.

One of Louis Compiègne de Veil's works published 1683



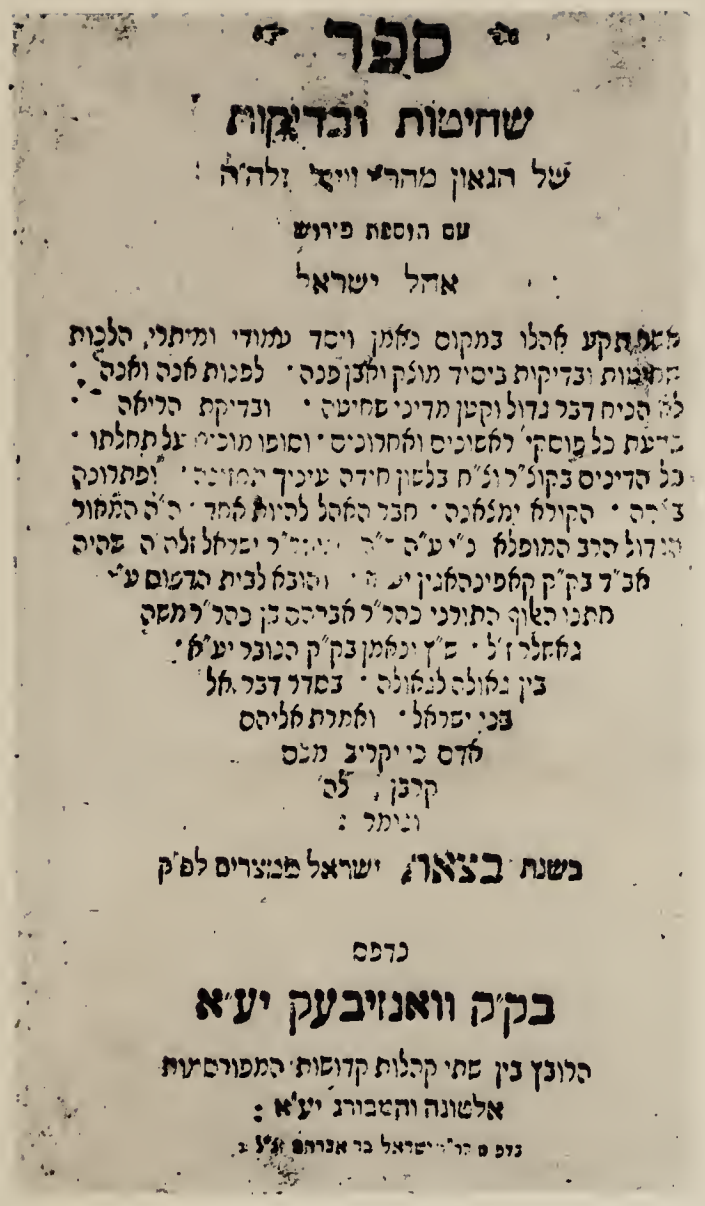
Die
Herrlichkeit
JESU CHRISTI
des
Wahren MESSIÆ
und
Heyland der Welt.
Aus der Weissagung des Ertz-Vaters Jacobs/
Gen. 49. Cap. 10. vers.
Es wird das Scepter von Juda nicht entwendet werden/ noch ein Meister von seinen Füssen/ biß daß der Held komme. Und demselben werden die Völcker anhangen.
Kräfftiglich wieder die Juden/ (als welche diese Göttliche Warheit schändlich und hartnäckig verläugnen)
bewiesen und verthädiget/
von
Friedrich Ragstadt von Weille/ einen bekehrten Juden/
und nunmehro Dienern des Heiligen Evangelii in der Gemeinde
JESU CHRISTI zu Ossenen in Holland.
Wegen der ungemeinen Fürtrefflichkeit aus dem Holländischen ins
Hochdeutsche übergesetzet
Von
Johann Christoph Müllern/
Rectore der Schulen zu Hönmb in Anhalt.
Gott ist bey ihr drinnen/ darum wird sie wol bleiben. Ps. 46.
Gedruckt im Jahr 1702.

One of Fredericus Ragstatt de Weille's works published 1702

Ex-libris of Hans de Veil

Nathanael Weil
1687-1769 (G 10 a)
Oberlandrabbiner in Karlsruhe

Thia Weil
1721-1805 (G 11 a)
Oberlandrabbiner in Karlsruhe



ספר

שחיטות ובדיקות

של הגאון מהר"ר וייל זלה"ה

עם הוספת פירוש

אהל ישראל

נדפס

בק"ק וואנזיבעק יע"א

One edition of Jacob Weil's work
"Sefer Shechitots Uvedikots" printed in 1733

קרבן נתנאל

ספר חק"ן ביאור
רחב ונחמד : על פסקי
חר"ש מסדר מועד וסדר נשים :
אשר הקריב ויחיקר ולבן · כבוד
הרב המפורסם מהו"ר נתנאל
וויל · אב"ד דמדינות טורלך
ומדינות באדין · ולפנים הי" אב"ד
במדינות שוואריץ וואלד · ואפילנד
בק"ק פראג הבירה ת"ו

קארל פרידריך

קארלסרוא

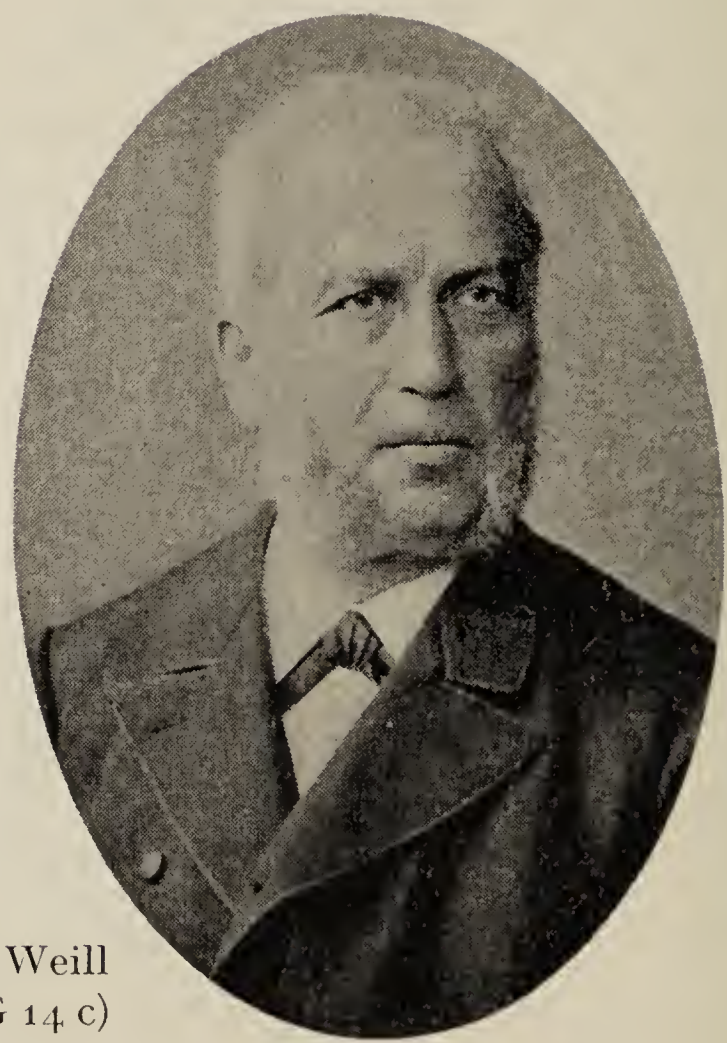
cum Licentia superiorum

בשנת · זה היום עשה ה"

נגילה ונשמחה בו

Nathanael Weil's work
"Korban Nethan'el" printed in 1755

Carl Weill
1818-1894 (G 14 b)



Nathan Weill
1828-1894 (G 14 c)

Jacob Weill's work
"Sefre Torat Shabbat" publ. Karlsruhe 1839

ספר תורת שבת

שליקט וכיאר והערוך מן השלחן ערוך וגדולי האחרונים הלא המו בעלי מחברים עולת שבת, מזרי זהב, מגן אברהם, אליה רבה, ותוספת שבת.

העזיר

יעקב המכונה יאקב ווייל

בן של איתו צדיק בהורר אברהם זכרונו לברכה לחיי העולם הבא שהיה אב"ד בק"ק מיהרינגען ואחרי כן נתמנה ראב"ד בק"ק זולצבורג ומרינת אָבערלאנד זכותו יעמוד לנו שיהיה אל ישועתנו אמן.

קארלזרוהע

יקראת לשבת ענג לקדוש יהוה מכבד וכבדתו מעשות דרכיך ממצוא חפצך ודבר דבר והאכלתיך נחלת יעקב אבך. לפרש גדול.

Gedruckt bei Malsch & Vogel in Carlsruhe.
1839.

רֶגֶל הַיְלָדִים

לִלְמוֹד שְׂפַת עִבְרִית

Theoretisch-praktisches

Lehr- und Uebungsbuch

zur Erlernung

der hebräischen Sprache

für

den Schul- und Privat-Unterricht

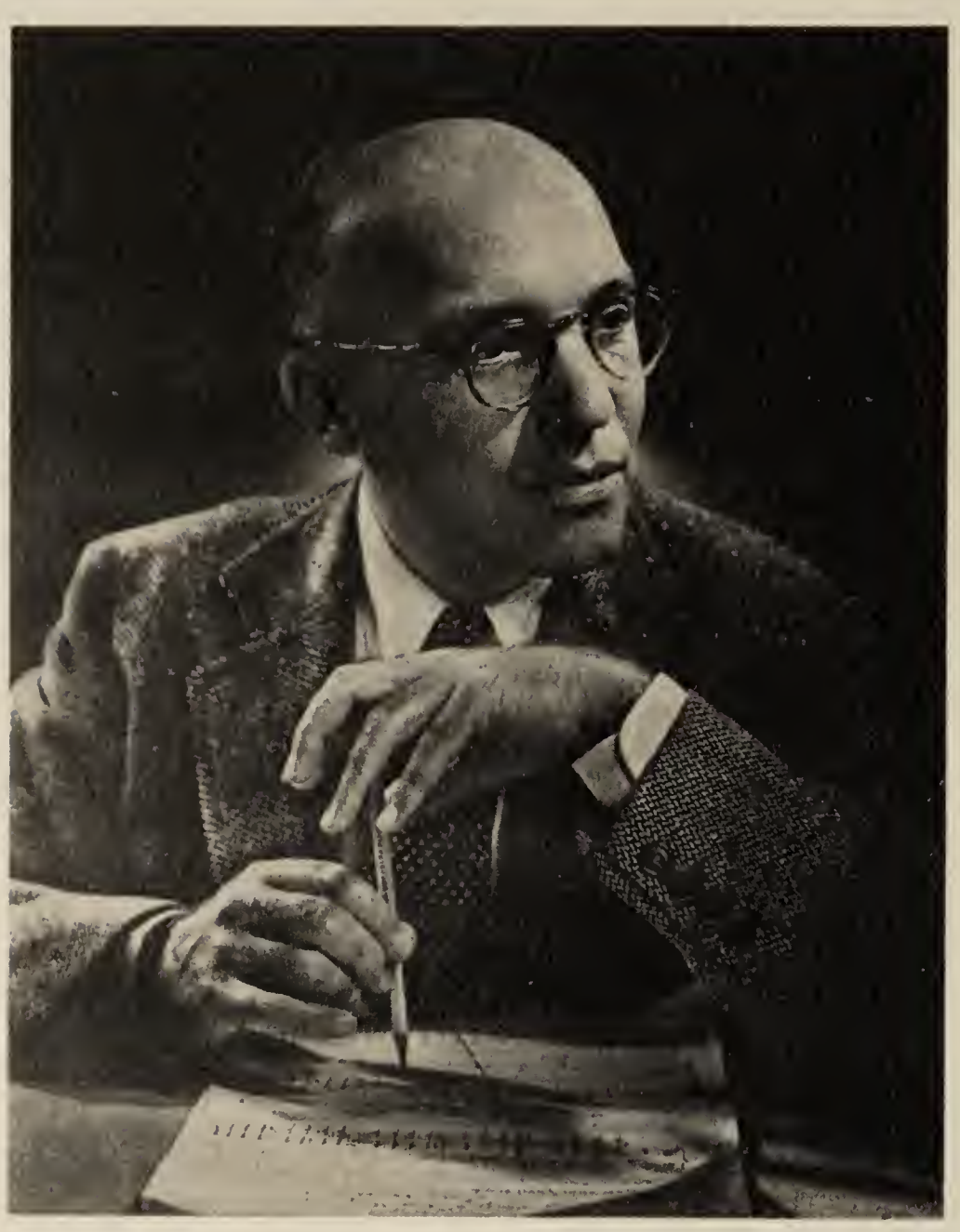
bearbeitet von

Carl Weill.

Einzelpreis 1 Mark.

Karlsruhe (Baden).
Im Selbstverlage des Verfassers.
1879.

Carl Weill's Hebrew Language Textbook
published Karlsruhe 1879



Kurt Weill
1900-1950

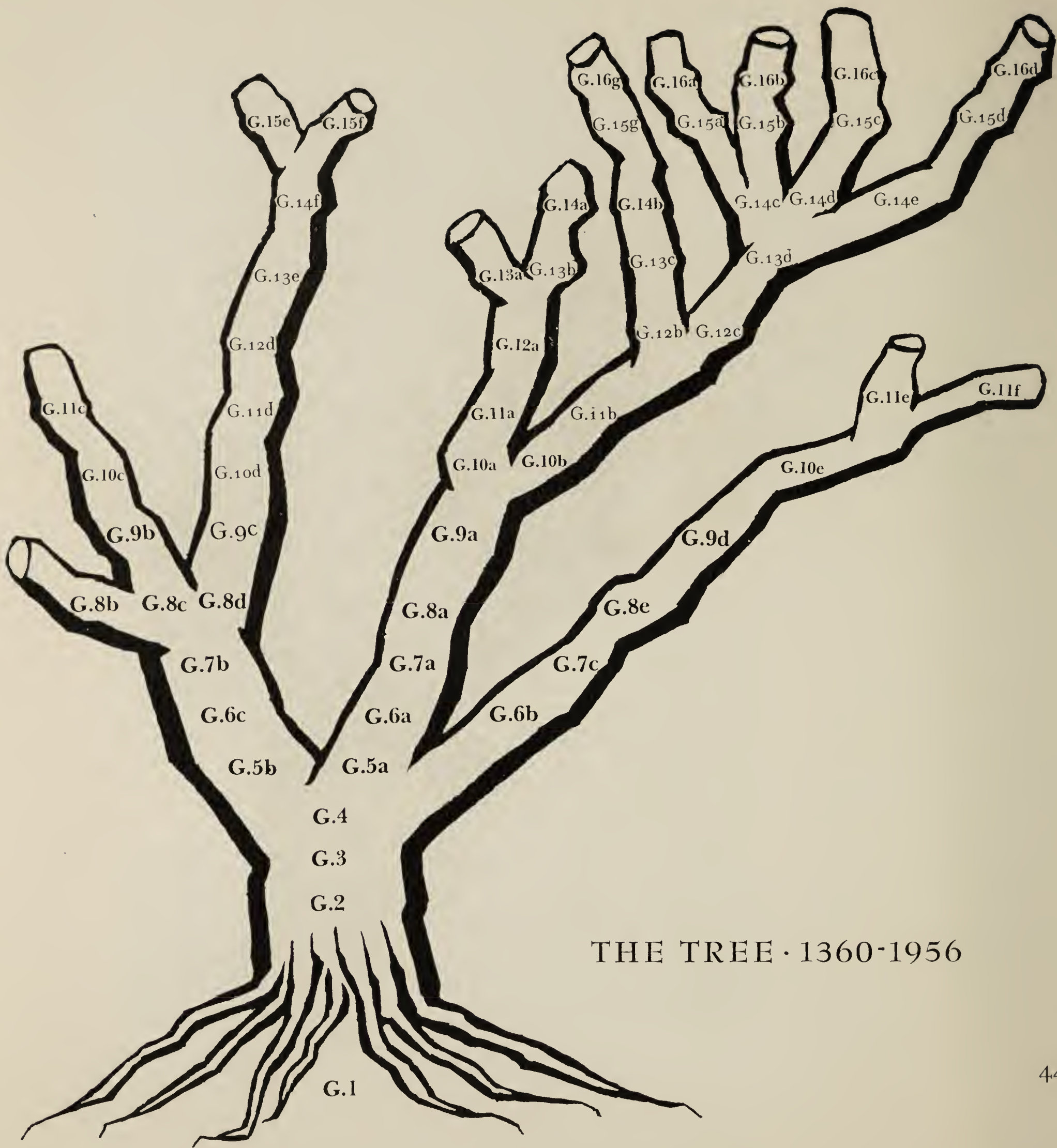
CONTEMPORARY RECORDERS OF THEIR FAMILY CHRONICLE

Gerardus Joh. de Weille
1895-1954 (G 15 e)

Gustaaf Alex. de Weille
Born 1901 (G 15 f)

Alfred Sonder
born 1895 (G 16 a)

Ernest B. Weill
born 1890 (G 16 g)



THE TREE · 1360-1956

CHART TO

"WEIL-DEVEIL · A GENEALOGY · 1360-1956"

[Weil, Weill, Weyl, De Veil, De Veille, De Weille]

BY ERNEST B. WEILL

G.5b **Rabbi Mosche-Ascher-ha-Levy,** D.109-Sa
Landau d. 1594

G.6c **Rabbi Feibusch Levy,** D.117
Metz d. 1635

G.7b **Rabbi David Vail of Weil,** D.112-Sa
Metz d. 1650

G.8b **Charles-Marie de Veil,** D.87-Sa
b. Metz 1630, bapt. 1654, d. London 1685

G.8c **Ludovicus Compiègne de Veil,** D.86-Sa
b. Metz 1637, bapt. 1655, d. in London

G.9b **Sir Thomas de Veil, Knight,** D.155-Sa
London 1684-1746

G.10c **Rev. Dr. Hans de Veil,** D.156-Sa
England 1704-1741

G.11c **Vicar John de Veil,** Sa
England d. 1808

G.8d **Fredericus Ragstat de Weille,** D.57-Sa
b. Metz 1646, bapt. 1669, d. Haag 1729

G.9c David Cornelis de Weille, D.59
b. Den Haag 1714

G.10d Johannes de Weille, D.1
Den Haag 1736-1791

G.11d Simon Cornelis de Weille, D.2
Den Haag 1761-1838

G.12d Johannes Adrianus de Weille, D.3
Den Haag 1784-1856

G.13e Gerardus Fredericus de Weille, D.14
Brockhuizen 1825-1878

G.14f Gustaaf Alexander de Weille, D.36
b. Milligen 1868, d. Weesp 1953

G.15e **Gerardus Joh. de Weille,** D.44
b. Weesp 1895, d. 1954

G.15f **Gustaaf Alex. de Weille,** D.46
b. Weesp 1901

CHART TO

"WEIL-DEVEIL · A GENEALOGY · 1360-1956"

[Weil, Weill, Weyl, De Veil, De Veille, De Weille]

BY ERNEST B. WEILL

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G.13e Gerardus Fredericus de Weille, D.14
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b. Weesp 1895, d. 1954

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b. Weesp 1901

CHART TO

"WEIL-DeVEIL · A GENEALOGY · 1360-1956"

[Weil, Weill, Weyl, De Veil, De Veille, De Weille]

BY ERNEST B. WEILL

G.1 Juda, S.58-D.175-Sa
b. 1360, lived in Weil der Stadt

G.2 Rabbi Jakob Weil, S.57-D.176-L-Sa
b. 1390, Rabbi in Nürnberg, Augsburg, Bamberg and Erfurt

G.3 Rabbi Maharam Weil, S.56-D.177-L-Sa
Rabbi in Ulm and Landesrabbiner of Bavaria

G.4 Rabbi Jakob (Jequil) Weil, S.55-D.159-L-Sa
Rabbi in Donauwoerth and Landau

G.5b Rabbi Mosche-Ascher-ha-Levy, D.109-Sa
Landau d. 1594

G.6c Rabbi Feibusch Levy, D.117
Metz d. 1635

G.7b Rabbi David Vail of Weil, D.112-Sa
Metz d. 1650

G.8b Charles-Marie de Veil, D.87-Sa
b. Metz 1630, bapt. 1654, d. London 1685

G.9b Sir Thomas de Veil, Knight, D.155-Sa
London 1684-1746

G.10c Rev. Dr. Hans de Veil, D.156-Sa
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Den Haag 1761-1838

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Den Haag 1784-1856

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Brockhuizen 1825-1878

G.14f Gustaaf Alexander de Weille, D.36
b. Milligen 1868, d. Weesp 1953

G.15e Gerardus Joh. de Weille, D.44
b. Weesp 1895, d. 1954

G.15f Gustaaf Alex. de Weille, D.46
b. Weesp 1901

G.5a Rabbi Jona Weil, S.54-D.179-L
1525 Rabbi in Burgau

G.6a Rabbi Jakob Weil, S.53
Rabbi in Burgau, Schwaben and Switzerland

G.7a Rabbi Samuel Uri Schraga Weil, S.52-D.181-L
Burgau

G.8a Rabbi Marum (Marx) Weyl, S.50-D.182-L
Stuehlingen d. 1659

G.9a Rabbi Naftali Hirsch Weyl, S.43-D.183-L
Stuehlingen d. 1692

G.10a Rabbi Nathanael Weil, SD.188-L
b. 1687, d. 1769. Oberlandrabbiner in Karlsruhe

G.11a Rabbi Thia Weil, SD.191-L
b. 1721, d. 1805. Oberlandrabbiner in Karlsruhe

G.12a Rabbi Abraham Weil, SD.198-L
b. 1754, d. 1831. Provinzialrabbiner in Sulzburg

G.13a Jacob Weill (Scholar), SD.206-L
Karlsruhe d. 1851

G.13b Hirsch Weil, D.207-L
Sulzburg 1780-1856

G.14a Rabbi Nathanael Weil, D.222-L
1818-1892 Stiftsrabbiner in Karlsruhe

G.10b Rabbi Elieser (Lazarus) Weyl, S.28-D.187-L
Stuehlingen and Kippenheim 1680-1750

G.11b Naftali (Hirsch) Weill, S.
Kippenheim 1715-1795

G.12b Gimbel Weill, S.
Kippenheim

G.13c Nathan Weill, S.
Kippenheim 1780-1873

G.14b Carl Weill
b. Kippenheim 1818, d. Karlsruhe 1894

G.15g Abraham Weill
b. Joehlingen 1859, d. Zurich 1936

G.16g Ernest B. Weill
b. Zurich 1890

G.12c Nathanael Weill, S.
d. Kippenheim before 1809

G.13d Loew Weill, S.
d. Kippenheim 1853

G.14c Nathan Weill, S.
Kippenheim 1828-1894

G.15a Babette Weill Sonder, S.
b. Kippenheim 1862, d. Mannheim 1940

G.16a Alfred Sonder, S.
b. Kippenheim 1895

G.15b Albert Weill, S.
b. Kippenheim 1867, d. Israel 1952

G.16b Kurt Weill, S.
b. Dessau 1900, d. New York 1950

G.14d Sara Weill Durlacher
Kippenheim 1820-1890

G.15c Emilie Durlacher Stern
1865-1931

G.16c Selma Stern-Taeubler, Ph.D, S.
Germany, Cincinnati

G.14e Moritz Weill
Kippenheim

G.15d Henriette Weill Hahn
Kippenheim 1865-1942

G.16d Rabbi Dr. Hugo Hahn, S.
b. Altdorf 1893

G.6b Rabbi Efraim Naftali Hirsch Weil, L.
Ladimir

G.7c Rabbi Jakob Weil, L.
Lublin

G.8e Rabbi Herschel Weil, L.
Lublin

G.9d Rabbi Saul Weil, L.
Cracow

G.10e Rabbi Loeb Weil, L.
Amsterdam

G.11e Rabbi Saul Weil, L.
Amsterdam

G.11f Rabbi Hirsch Weil, L.
Berlin

SYMBOLS USED IN THIS CHART*:

G with number	=	Sequence of generations, using the same number for the same generation (G.1 for Juda 1360)
a - z	=	Different persons within each generation
S with number	=	Number used in ancestor tables of Alfred Sonder: *Ahnentafel des Nathan Weill in Kippenheim* 1935.
D with number	=	Number used in ancestor tables by G. J. and G. A. De Weille in *Het Geslacht de Weille*, published 1936.
L	=	To be found in Dr. Leopold Loewenstein's *Nathanael Weil*, published 1898.
Sa	=	To be found in Wilfred S. Samuel's *Charles-Marie de Veil*, 1930 (and by W. T. Whitley 1937 in *Baptist Quarterly*, London).

b = born. d = died.

(Example: "G.8a Rabbi Marum (Marx) Weyl S.50-D.182-L" means: He was of the eighth generation, is registered in Sonder's tables as No. 50 and in the Dutch De Weille tables as No. 182 and is also mentioned in Loewenstein's publication.)

* Names here printed in bold-face type are referred to in the text.

Weiller
Dabach
Ortenburg
Franckenburg
Zollhus
Kestenholtz
Kintzheim
Leberau
Hohenkonigs
Berckheim
Rapolstein
Dusenbach
Rapolsweyer
Zellenberg
Reichenstein
Reichenweyr
Beinwir
Ostenwir
Shittelwihr
Furtelbach
Kebsburg
Wissenbach
Leitgoltz
Lablin
Howil
Markirch
Ste Marie aux Mines
Ste Croix
Ste Bilt
Landgraben
Ebersheim
Diefenthal
Sarnstein
Mitershoft
Ehwihr
Mussig
Besebis
Artolsheim
Boldenen
Hessen
Botzen
Marckenheim
Heidelsheim
Marckelsheim
Elsenen
Ururenheim
Lehsheim
Artzenen
Minchsheim
Istes
Ill R.
Rhin
Rhine
Riviere
Rinsheim
Ettendorffer
Herbelsch
Dutschfeld
Wagenstatt
Wagens tratt
Kentzinghen
Weill
Heimb
Hochberg
Wihr
Waltkirck
Eltzach
Wolffach
Husen
Forest Noir
Burken
Fuchstroll
Henersh
Buhen
Dundessing
Hugstein
Birn
Herzogthall
Rotwil
Borgen
Fockesberg
Bettenhoven
Sponeck
Amulier
St Wolfgang
Regelsberg
Lissolen
Bischofingen
Schofhus
Balingen
Reigel
Trisam
Domingen
Eltz R.
Anwacer
Seckehof
Luck
Simenswalt
Reithen
Blotter R.
Lagendentzling
Tenbach
Littorbach
Hewill
Colmanseri
Buchholtz
Schwartzburg
Kastellberg
Ebersbach
Eltz R.
Wolfach R.
Gutach R.
Kintz R.
Bleich R.
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Gutach R.
Kintz R.
Bleich R.

Dediée
A MONSEIGNEUR
LE DAUPHIN
Par son tres humble et tres obeissant Serviteur
G. Guillaume de Fer
La Campagne de Monseigneur de 1690 est marquée par une Double ligne et les campemens son marqués d'une Etoille *
Partie du Haut Rhein,
où se trouvent la Haute et Basse
ALSACE,
SUNTGOW, BRISGOW, ORTENAW
et Partie des Marquisats de Baden
Dressés sur les Memoires de D. Speckel
Par N. De Fer.
Avec Privilege du Roy. 1702.
Eschelle
Deux Grandes Lieues d'Allemagne
ou 4 Moyennes de France
BASSE ALSACE
HAUTE ALSACE
BRISGOW
SUNTGOW
ORTENAW
Haguenau
Strasbourg
Fribourg
Baden
Rhein Rouge
Eschelle
Deux Grandes Lieues d'Allemagne
4 Moyennes de France
A PARIS,
Chez le Sr De Fer, dans l'Isle du Palais
sur le Quay de l'Orloge, a la Sphere Royalle
Avec Privilege du Roy 1702.